THE

HISTORY AND MYSTERY

OF THE

MAGIC CRYSTAL,

By R. H. FRYAR, A.M.,

AUTHOR OF

'CRYSTALS AND CRYSTAL SEERS,'

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Being a popular Philosophical Exposition of Chrystallic Divination adapted to the advanced Psychical demands of the present age.

Descriptive of the Antiquity, Nature and Art of Making and Using the Divining Ball.

'Believe those who have experience to justify their opinions.'

FIRST THOUSAND.

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AUTHOR'S PREFACE.

With the production of this little work I cannot but associate, with the most grateful of remembrances, the name of my dear wife, professionally known as the "British Seeress," and but for whose mediumistic faculties I must have personally lacked those reliable proofs, in my "Experimental Researches" embodied in the experiences, which form the following series of articles, and which first appeared in the "Medium," a little able and liberal spiritualistic journal, (published by J. Burns, Southampton-row, Holborn, London), and from which being scarce, they are reprinted, and formed at the time, a part reply to an Enquirer's request for information on the subject, that appeared in an earlier previous number of that journal. And, as I have reason to believe that there are but very few if any cheap works that treat on the subject of "Crystal Seeing" in all its phases, and that moreover many persons would be induced to investigate it for themselves, if they were convinced of its truth, I have endeavoured to make it more popular by compiling and publishing them, in a collective form, at a price available to all, only in one Article slightly abbreviating, and that from its length and want of space, owing to the concise nature of the pamphlet itself.

THE AUTHOR.

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THE MAGIC CRYSTAL.

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Of the corroborative and combined testimony and experiences, so minutely noticed in the following pages, I have in the main stated what I have known, and when otherwise, instead of disproving their veracity, would rather incite investigation, to seek out and prove what truth there is in such assertions, and which have wended their way from the Catacombs of Egypt, the secret chambers of Grand Cairo, the remains of Ninevah and Babylon, and the banks of the Euphrates or the Tigris of Oriental Lands, to modern Europe, where to-day they are as popular, with some of our most learned, as they were to the philosophers of the darker ages. Odic, Human, and Spiritual magnetisms in some of their innumerable developments, explain many psychological phenomena, which in the earlier ages and even down to the nineteenth century, have been by some considered as a secret mystery, confined to certain classes of men and women, such as Priests, Adepts, so-called Magicians or Spirit Mediums, Sorcerers, Physicians, Sybils, and Pythonesses, some of whom believed they possessed supernatural powers, which in some exceptional cases they doubtless did, equal to those instances of modern days, Mesmer of French, and Dr. Newton of English celebrity. All

sorts of Magic, Sorcery, Witchcraft, Enchantment, Necromancy, Oracles, and Divinations of the Ancients, to the Spiritual manifestations, and the Sciences of Mesmerism, Electro-Biology, and Clairvoyance of modern days, may be attributed to, and ranked along with, the direct or indirect effects of the powers of Odic, Human, and Spiritual Magnetisms; and which when combined with certain natural pre-requisites (see Article 3), essentially constitute the philosophy of the conditions, upon which also depend the successful production and causation of the Wonders of the Magic Crystal.

CRYSTAL SEEING.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Seeing a request in your popular paper THE MEDIUM, I send you my own and wife's experiences on the subject, viz., magic crystals.

Round and oval glasses are made for the purpose of divination. I have one of the former in my possession: it is about the size and shape of a large orange; it is used by simply desiring the person to gaze earnestly at it. I have ascertained that when a person gazes very steadily, conscious clairvoyance is developed to a greater or less extent; but it is quite possible that besides the gazing, the magnetic or odyllic influence of the crystal may assist in producing the effect.

Many who have looked in the glass have described,

it as traversed in every direction by broad bands of light, each of the the bands exhibiting all the rainbow colours in great beauty. I have tried many adults and children, and have known them to see visions in the crystal; many of the persons have not only been trustworthy, but have been alarmed and agitated at what they saw. The visions have very often been such as are seen in ordinary clairvoyance: to some it was a wonderful moving panorama, rocks, ships, trees, buildings, fields, &c., while to others it was a "world of wonder," consisting of male and female characters as large as life, with their different costumes and colours of dress: some persons could see these pictures in the glass the moment they placed it to their eye, irrespective of light or darkness, whilst the visions would only occur to others after gazing attentively for a few moments, during which time the inside of the glass would become obscured, as if a dark cloud were passing over it, gradually it would brighten up, and become so enlarged that thousands of people, also whole cities appeared as if inside the crystal. These visions appear so natural and so interesting, so changeable and wonderful, and the persons gazing at the glass are so willing to describe the minutest particulars of what they see, that I could write an entertaining book about them in a short time.

With more particular reference to seeing answers to questions on scrolls inside the glass, SPIRITS, celestial scenery, &c., as my own wife has frequently done, for

these, special directions are necessary, which I will send to any one on receipt of thirteen stamps to pay for trouble, time, and postage, from an ancient MS., entitled "Christalliomancy, or the art of drawing spirits into the Crystal."* The ball, I may also say, is free for the inspection of any who may wish to investigate the subject. Remaining for the diffusion of truth,

Yours very truly,

R. H. FRYAR.

4, Eldon Street, Southsea,
April 21st, 1870.

P.S.—If desirable and called for, I shall be very pleased to furnish more information on the subject than my space will now admit of.

CRYSTAL SEEING.

(From the Ed. Medium.)

In No. 4 of the MEDIUM a communication appeared from R. H. FRYAR, Southsea, giving his wife's experience, and advertising some special directions for bringing spirits into the crystal. . . . . .
The following incantation is used to call the spirits into the crystal, to be repeated until the seer has a good vision:—"Oh, God, who art the author of all good things, strengthen, I beseech Thee, Thy poor servant, that he may stand fast without fear through this deal-

* Complete copies of which, descriptive of the entire Ancient Process, illustrated with curious Diagrams, Charges or Dedications for the Crystal, tables for Reference, &c., 24 pages, quarto, can be supplied at 5s each, direct from the Author only.—See also Article 2.

ing and work. Enlighten, I beseech Thee, oh, Lord, the dark understanding of Thy creature so that his spiritual eye may be opened to see and know the angelic spirits descending into this crystal, saying, 'And thou the incarnate creature of God, be thou sanctified and consecrated, and be blessed to this purpose, that no evil fantasy may appear in thee, or, if they do gain ingress into this creature, they may be constrained to speak intelligently and truly, without ambiguity for Christ's sake, Amen;' and for as much as Thy servant, standing here before Thee," &c., &c. (too long to give in whole). This other is,—

Mrs. Johnson's Charge for the Crystal.

"Let us flee from earthly things, and seek heavenly things. Oh, Lord, Creator of all things, I most unworthily call upon Thy assistance through Tetragrammaton, and all the holy angels, and thou, Gabriel, appear in this crystal, in true and perfect visions, and shew me what future prospects there are in this life for (yourself), good or bad. One God, world without end, Amen."

In every demand, after our request has been fulfilled repeat three times the following discharge for the spirit to depart:—

"We bless, conjure, and adore thee, oh, Gabriel, and all thy holy angels, as thou camest here, so depart in peace. Through the Father, Son, and Holy Ghost, world without end, Amen."

Again, I repeat, you may repeat Mrs. Johnson's charge, and use the name of the Angel Gabriel in pre-

ference to any other, providing you do it on Monday, in the tenth hour of the night, when he invariably rules, and which is the most favourable time of any; also burning a little aloes as incense, which properly belongs to him.

There are a great number of "charges" and "discharges," all different and addressed to different spirits, with apparently the same effect. Seeing in the Crystal is a faculty natural to men and women of certain temperaments. It may be cultivated and developed like all other powers. Mr. Fryar gives some private directions which may be found more useful:—

"Be mindful to be always in a private room when using the crystal, and only admit the person who wishes to inspect the crystal at one time. The person when inspecting the crystal may hold it between the fingers. I have sometimes made use of a darkened room for this purpose. When the person begins to look they must keep one eye closed, and take not the other eye from it until they have had a vision. Just before a vision, the crystal appears very dark, then a very sudden light into it; and the darker the room, the greater the light within the glass; but perhaps it is better to use a light in the room, on account of an unaccountable terror which accompanies most persons about to inspect the crystal. It will be better not to hold conversation when the person is looking."

We understand that Mrs. Fryar is a good seer. Though not prepared to decide as to the relative

advantages of using natural crystals or artificial crystals, we know of a certainty that visions of the most satisfactory description may be obtained by looking into a glass of water, or pure glass bottle filled with water. We know a lady who can induce clairvoyance by casting her eyes on any shining brooch which a lady may be wearing. The merit does not reside in the crystal nor ceremonies, but in the faculty belonging to the seer or medium.

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CRYSTAL SEEING.

To the Editor of The Medium and Daybreak.

Sir,—At the request of some private correspondents who perused the article of mine on crystal seeing, contained in No. 4 of this paper, I send you what will most probably be my last paper on the subject, and which may be regarded as a summary of my experience, for the full detail of which I must refer those interested in the matter to my treatise, entitled "Crystals and Crystal Seers," now preparing for publication, which, however, may not appear much before the end of the summer. Besides the varied phenomena as already detailed in my last two letters, other, and even higher, phases have in some instances been developed by the use of the crystal ball. Warnings of death and danger, both of casual accidents, as also by fire, water, &c. The gift of discernment of both spiritual and physical evils that man is heir to has thus been frequently exemplified; while the gift of prophecy (pictorially or symbolically) of the future, and whole manuscripts of exhortation, counsel, and advice on the

past and present, and views of distant and foreign lands, at and by the desire of the querist themselves, or through the medium, my wife, are faithfully mirrored and described, even though the persons, places and events be (as they often are) quite unknown, and unrecognised by any but the interested themselves; and what is more, the majority of what I have stated are neither exceptional nor special cases. For, although I do not consider myself at all favored in this respect, to a certain extent, yet cases in point (of which these are not a tithe) will be contained in the little work above mentioned. In closing, having said so much as to the effect, let me say a few words as to the cause of the occurrence of these phenomena, which to me are as much a mental phase of spiritualistic mediumship as Trance, Clairaudience, &c., for in these branches, as well as in the facts evoked by the use of crystals, there must be to a greater or less degree, in a higher or lower stage of development, though perhaps in many instances even unknowingly possessed by the individuals at all, an inherent, intuitive, and I have found in many instances, an hereditary predisposition, faculty and susceptibility to those influences,* conditions and surroundings which, when, unitedly favourable, conduce to the production and development of those states in which the most satisfactory manifestations occur. Of the Laplandish mediums, Tornœus reports, that though

*Which I have heard, is capable of being transmitted under certain conditions to others, not naturally so endowed.

many be instructed, only a few are capable of it; those in fact, that are naturally, or, in other words, born mediums, or, as he renders it, magicians. In fine, in all the marvels of the Magic Crystal, as it is called, assuming it to be genuine, as in all the other spiritualistic marvels of our age; there is, and must be to insure success, certain constitutional peculiarities, naturally, both physical, mental and spiritual to constitute a spirit medium, as well as a crystal seer.—Yours for the diffusion of scientific spiritualism,

R. H. FRYAR,

4, *Eldon Street, Southsea, Hants,*
May 15, 1870.

The fourth article, descriptive of the Medical and general phases of the faculty, and uniform with the previously printed experiences; in substance, was forwarded for publication in the same journal, but as it did not appear, and the subject would be incomplete without it, it is here inserted.

CRYSTAL SEEING.

To the Editor of the Medium and Daybreak.

Dear Sir,—The last and obviously not one of the least beneficially available branches of usefulness, of this remarkable and now somewhat popular mental development of spiritualistic mediumship, is in the ability by its agency, to discern, measure and describe the secret cause, locality and duration of disease, mental and physical, both present existing and for

which there are or may be hereditary, or acquired symptomary tendencies, likely to affect in time to come,—to Perceptively measure the length of time since its commencement, and the corresponding period required to affect relief or cure. Also to prescribe Sympathetical Remedies, that have in a majority of instances not only relieved pain, but also often ultimately effecting permanent cures, and which is generally accomplished by the use of Botanical remedies, including water, mesmerised and spiritualised, (which I supply specially prepared with directions for using) in different forms and states, for external and internal application, sometimes in conjunction with Galvanic, Electric, and magnetic treatment, both Animal, Mineral, Electro, and inductive forces, at times being suggested, as applicable to the case; while if the remedy be such as a plant, herb, bark, &c., they often appear in form, emblematically represented growing in nature inside the Crystal, indicative of its curative agency and properties. And all this has been, and still often is successfully practised, without the necessary personal attendance of the Patient themselves, as their Card Portrait, or a lock of their hair supplies "the Missing Link," (and strange as this "Despair of Science" may seem to the uninitiated), establishes that spiritual *rapport* of inter-communication "which Time and Distance affect not," by which not only my own wife, "the Seeress," but many other Clairvoyant mediums, in their normal state, are enabled to accurately

delineate, both the mental, moral, physical, and spiritual status and surroundings of the subject. While (as I believe it sometimes to be specially permitted for good) the thoughts, appearance, actions, gestures and whereabouts of missing and absent persons, criminals, decoyed children, &c., have been described, and indicated from the same clues; while lost or stolen property, papers, bodies of deceased persons, as suicides, &c., have been found and restored, and suggestive evidence presented as to the inferential cause and time of the loss or death, often furnishing a solution of other uncommon and apparently unexplainable occurrences also. While many casual querents have been convinced, through it, not only of the existence, but also of the possibility of intercourse with, those who are not lost, but "only gone before."

R. H. FRYAR.

4, *Eldon Street, Southsea, Hants,*
August 31st, 1870.

P.S.—There is the possibility of rightly cultivated "Crystal Seeing," developing into that natural, or normal faculty, erroneously misnamed, the gift of "Second Sight,"

APPENDIX.

IN addition to the foregoing, it is with the greatest of pleasure that I append the following interesting and appropriate information on the subject from my much respected friend Mr. T. Welton, F.S.A., of Grafton-street, Fitzroy-square, London, the original English

maker of the Planchette (see his Pamphlet on that instrument), and whose gifted wife is acknowledged to be one of the most reliable Medical Clairvoyants in Europe. He says—

"The late Mr. Oxley, Astrologer, had a very fine Crystal, not a glass sham, and of course asked all his female friends to try it, they including my wife; all agreed that Mr. Oxley would be married a second time, and to the lady who liked HIM; but the Crystal having been magnetised by his influence, the magnetism caused them to predict wrongly, for he did not marry the lady, for he died,"—and they all (the Seers) saw simply his wish. What does this teach us? It proves beyond a doubt, the embodiment of magnetism in the Crystal, besides its own native and natural Odic force. And also gives us some insight into the consequences of the promiscuous handling of any instrument made to develope, or shew the various phases of magnetisms, whether they be Odic, Mesmeric, or Spiritual. In short my opinion strengthened by 21 years 'practice is, that the Crystal, Planchette or other instruments must be used by one person alone, or conjointly by two, and they must bear the same relation to each other, as Mesmerist and Clairvoyante positive and negative, in unity and not in discord.

And now a few words, as to the construction and the laws that govern the making of these instruments, and the Crystal in particular. It should be made of one native material, and not prepared by art, the form

is immaterial, but is usually spherical. It must be begun to be fashioned or shaped (as a rule) the first day of the new moon, in the third month of the year put by in silk in the dark, until the next day of the moon, in the ensuing month, and put by in silk as before, and on the consecutive month, still the first day of the new moon, finish it. This I cannot explain, but have repeatedly made instruments which never fail.

In conclusion, glass is unfit, it burns the seers eyes, and causes distress and headache. Crystal, Cannel coal, Obsidian, Bloodstone, Water, all or any may be used, and remember, the charging no matter what words be used, is Mesmeric, though I am inclined to think, that sometimes Spirits do assist in the dedication or charging, by the same law as the spiritual manifestations are produced. Flat pieces polished will frequently answer as well as spheres. (Light deteriorates them, by the same law as homeopathic medicines are damaged and rendered inert). And to conclude his instructive remarks (quoting from a previous letter) he also says "but I know that it is possible to charge the crystal, and that certain substances (see his previous enumeration) are better than others to gather and retain the property that causes the Seer to see.

In proportion to the natural Temperamental Assimilation in the experimenter, a sheet of glass laid over a piece of black velvet, or a small quantity of liquid India ink held in the palm of the hand, (mirrors, &c. of

metal, being highly deleterious to the development of the spiritual sight, should never be employed for superinducing the spontaneous faculty), will in some cases produce the same effects, while Mrs. Welton herself uses a polished mirror of Cannel coal, and my own wife, the "Seeress," a small favorite oval Cornelian pebble, with similar successful results, for the same substance, whether natural or artificial, will not induce visions in all cases, many seeing better in crystal than anything else. I have also found by experience, that good Mesmeric subjects, and Natural seers, (persons who inherently know past, present, and future events, &c. in dreams, visions, or natural open sight, without the aid of crystallizations like Andrew Jackson Davis, of America, the British Seeress and others), with a little practice, generally see the best, as also do very dark or very light haired females and persons born about midnight, but like acquiring anything else, both patience, perseverance, and the sacrifice of a little time, is at first indispensable, especially to beginners; and although there are many persons who can see in a crystal, who are not otherwise endowed with spiritual sight, there are some who can seldom if ever see in it at all. I would strongly advise that no successful seer of either sex, try to make gain directly or indirectly by their power, for ultimate ruin is the future inevitable result.

Nothing proceeding from the crystal, or assumedly from any spirit, should however be accepted as absolute truth, without careful inquiry, and the exercise of

calm reason. Let intrinsic merit alone be the only standard under which we receive anything into our lives.

A disregard of these main rules, which equally apply to the Planchette, and Spiritual Communications generally has led to much trouble, and many very bad effects, both Temporal and Spiritual, for an over elated or depressed state of mind in some querents, will produce correspondingly disturbed, and consequently, unreliable visions. For an interesting illustration of "Crystal Spirit Seeing," vide Zadkiel's Almanack for 1871, page 64.

R. H. FRYAR.

4, *Eldon Street, Southsea, Hants.*

Sept. 30th, 1870.

MADAME R. E. FRYAR,

CERTIFICATED,

The British Seeress,

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N.B.—The arts of Mesmerism, Electro-Biology, and Clairvoyance, both Mesmeric and Natural, with any

explanatory information on Spiritualism and kindred subjects, communicated personally or by letter, which if-prepaid, and addressed under cover, to the care of the Publisher, will, if enclosing a stamp for reply, receive immediate attention.

EXTRACTS

From a Delineation of the Powers of Mrs. R. E. Fryar, given by that popular and celebrated American Psychometrist, Mr. J. M. SPEAR,

26, Bryanston-street, Marble Arch, Hyde Park, London, N.

February 8th, 1869.—There are abundant elements embodied in the being of this Lady, to constitute her what may be called a fore-feeleress; that is to say, she may feel events before, in the outer sense, they have occured . . . . . and she sees things which are in the common sense distant and out of sight, as though they were near her, by her side, or in her apartment. This is, so to speak, a delicate Silver Mind, on which beautiful impressions of the present and future may be so written, that they may be seen, felt, or read. . . . . Her true character would be indicated by the name "British Seeress."